

852 they invite all the parents of such children to participate in the
 608 celebration. On the appointed day the godparents prepare a
 574 festive dinner for the parents, who bring a goodly supply of
 whisky and six *kolaczy* each. If the child is still alive, the
 parents give the *kolaczy* to the godparents immediately, saying :
 " Please, *kumy*, accept the *kolaczy* ; from God they come large,
 from us small." But if the child has died in the meantime,
 they first light candles and then place them and the loaves of
 bread on the floor, saying : " Please accept the *kolaczy* for the
 welfare of the soul of N. N." ⁵⁹

Friends and neighbours, as well as relatives, are invited to
 the *kolacsynny*, and all participate in the singing, dancing, and
 games that follow the dinner and often last till the next morning.
 The parents, when they depart, are given back one of the *kolaczy*,
 and in addition receive a calf, a sheep, a lamb, or a pig, depending
 upon the means of the godparents, as a gift for the child. Around
 the neck of such animal they always tie a red ribbon. If the
 godparent has no animal to give, he presents his godchild with
 a piece of clothing. ⁶⁰

III. CHILDHOOD

842 Only when a boy is born, as a rule, do the parents feel proud.
 A peasant, asked what " God gave him," will answer : " *Chlop-*
cie!" (a boy) ; but if the baby be a girl, he will reply : " *Detynu!*"
 (a child), as though trying to avoid mentioning its sex. ⁶¹

854 For some time the mother keeps her infant in bed beside her,
 mainly in order to keep close watch over it. After a while,
 however, it is put into a cradle, a box made of boards, suspended
 by means of ropes from the bar above the mother's bed. It is
 hung at the foot of the bed so that it can easily be rocked at
 night. A red apple is usually suspended on a string above the
 head of the baby—to provide it with something to look at and
 play with. ⁶² Boxes on rockers, too, are quite common. ⁶³ Special
 care is taken to assure the child undisturbed sleep. A visitor

⁵⁹ Kaindl, *Die Huzulen*, p. 7.

⁶¹ Kolberg, *Pokucie*, i, 19.

⁶³ Kolberg, *Pokucie*, iii, 101.

⁶⁰ *Idem.*

⁶² Szuchiewicz, *op. cit.*, iii, 7.

854 at a house where there is a newborn baby, even though he stays only a very short while, must sit down for a moment, or else the child will remain restless the whole day. No article may be lent from the house after sunset for the same reason.⁶⁴

The swaddling clothes (*pelenky*) consist of linen rags in which the baby is wrapped, after its hands have been fastened to the body by a ribbon or string. A little hay covered by a coarse piece of linen serves as bedding. Once in place, the rags are hardly ever changed, so that they often practically rot away under the child. What the mother seems more concerned with is to assure the child of a healthy growth of hair. Hence when the baby is a month old she cuts off its hair, puts it in a corner of the room, and says: "Look where I am placing your hair, so that in the other world you may know where to get it." This reflects the belief that every person must bring with him to the other world some part of his body. The locks from the head of a girl are usually inserted in the stem of a rotten willow tree, that she may have later a beautiful head of hair.⁶⁵

853 The mother, especially among the *hutzuls*, seldom nurses the baby herself. The reason lies mainly in the fact that the peasant women often lack sufficient milk. The mother, however, ascribes this lack to witchcraft or the evil eye. Particularly around Christmas time is the nursing mother thought to be exposed to this sort of bewitchment. Nine days after Christmas, it is believed, the *diwe-baby* go around drying up the milk of Christian mothers to make their children waste away, that they may the more easily substitute their own.⁶⁶ The children, consequently, are fed from a cow's, goat's, or ram's horn cut off at the point, or, in more recent years, from a commercial nipple. Children six months old are fed mainly on buckwheat grouts dissolved in milk and on pieces of rye bread boiled in water. Somewhat older children eat the same food as adults, but continue at the same time to suckle at the breast or bottle.⁶⁷ A mother is especially anxious to train her child not to be fastidious

⁶⁴ Kolesa, in *Etnograficzny Zbirnyk*, v, 83-84.

⁶⁵ Szuchiewicz, *op. cit.*, ii, 7.

⁶⁶ Szuchiewicz, *Huculszczyna*, ii, 7.

⁶⁷ Zelenin, *op. cit.*, p. 302.